

1. Communal Kamma

Communal *kamma* is what little children believe in, but adults don't want to. The concept destroys the peace in the community and causes a lot of unnecessary problems. The attitude that "I am not successful because he has bad *kamma*" is an unhealthy extreme which is not necessary. Rather, it should be understood as "I should try harder to practice generosity, morality, and meditation, so that I can surpass and overcome whatever negative influences coming from the other person. I can then also positively affect the success of any society where I happen to be."

Indeed, taking the Dhamma by the wrong end is dangerous. It is however auspicious to take Dhamma by the right end.

<i>Alagaddūpama Sutta</i> in original Pāli ¹	Translation by ven. Ṭhānissaro Bhikkhu ²
" <i>Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno.</i>	"Suppose there were a man needing a water-snake, seeking a water-snake, wandering in search of a water-snake.
<i>So passeyya mahantaṃ alagaddaṃ.</i>	He would see a large water-snake
<i>Tameṇaṃ bhoge vā naṅguṭṭhe vā gaṇheyya.</i>	and grasp it by the coils or by the tail.
<i>Tassa so alagaddo paṭiparivattitvā [paṭinivattitvā (syā. ka.)] hatthe vā bāhāya vā aññatarasmim vā aṅgapaccaṅge ḍaṃseyya [ḍaseyya (sī. pī.)].</i>	The water-snake, turning around, would bite him on the hand, on the arm, or on one of his limbs,
<i>So tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.</i>	and from that cause he would suffer death or death-like suffering.
<i>Taṃ kissa hetu?</i>	Why is that?
<i>Duggahitattā, bhikkhave, alagaddassa.</i>	Because of the wrong-graspedness of the water-snake.
<i>Evameva kho, bhikkhave, idhekacce moghapurisā dhammaṃ pariyāpuṇanti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātaṃ, abbhutadhammaṃ, vedallaṃ.</i>	In the same way, there is the case where some worthless men study the Dhamma: dialogues, narratives of mixed prose and verse, explanations, verses, spontaneous exclamations, quotations, birth stories, amazing events, question & answer sessions [the earliest classifications of the Buddha's teachings].
<i>Te taṃ dhammaṃ pariyāpuṇitvā tesāṃ dhammānaṃ paññāya atthaṃ na upaparikkhanti.</i>	Having studied the Dhamma, they don't ascertain the meaning of those Dhammas with their discernment.

¹ *Majjhima Nikāya – Mūlapaṇṇāsapāli – 3. Opammavaggo – 2(22). Alagaddūpama Sutta – par.238-9.*

² <http://www.accesstosight.org/tipitaka/mn/mn.022.than.html>

<i>Tesaṃ te dhammā paññāya atthaṃ anupaparikkhataṃ na nijjhānaṃ khamanti.</i>	Not having ascertained the meaning of those Dhammas with their discernment, they don't come to an agreement through pondering.
<i>Te upārambhānisaṃsā ceva dhammaṃ pariyāpuṇanti itivādapamokkhānisaṃsā ca.</i>	They study the Dhamma both for attacking others and for defending themselves in debate.
<i>Yassa catthāya dhammaṃ pariyāpuṇanti tañcassa atthaṃ nānubhonti.</i>	They don't reach the goal for which [people] study the Dhamma.
<i>Tesaṃ te dhammā duggahitā dīgharattaṃ ahitāya dukkhāya saṃvattanti.</i>	Their wrong grasp of those Dhammas will lead to their long-term harm & suffering.
<i>Taṃ kissa hetu?</i>	Why is that?
<i>Duggahitattā bhikkhave dhammānaṃ.</i>	Because of the wrong-graspedness of the Dhammas.
...	...
<i>"Seyyathāpi, bhikkhave, puriso alagaddatthiko alagaddagavesī alagaddapariyesanaṃ caramāno.</i>	"Suppose there were a man needing a water-snake, seeking a water-snake, wandering in search of a water-snake.
<i>So passeyya mahantaṃ alagaddaṃ.</i>	He would see a large water-snake
<i>Tameṇaṃ ajapadena daṇḍena suniggahitaṃ niggaṇheyya.</i>	and pin it down firmly with a cleft stick.
<i>Ajapadena daṇḍena suniggahitaṃ niggaḥitvā, gīvāya suggahitaṃ gaṇheyya.</i>	Having pinned it down firmly with a forked stick, he would grasp it firmly by the neck.
<i>Kiñcāpi so, bhikkhave, alagaddo tassa purisassa hatthaṃ vā bāhaṃ vā aññataraṃ vā aṅgapaccaṅgaṃ bhogehi palivetheyya, atha kho so neva tatonidānaṃ maraṇaṃ vā nigaccheyya maraṇamattaṃ vā dukkhaṃ.</i>	Then no matter how much the water-snake might wrap its coils around his hand, his arm, or any of his limbs, he would not from that cause suffer death or death-like suffering.
<i>Taṃ kissa hetu?</i>	Why is that?
<i>Suggahitattā, bhikkhave, alagaddassa.</i>	Because of the right-graspedness of the water-snake.
<i>Evameva kho, bhikkhave, idhekacce kulaputtā dhammaṃ pariyāpuṇanti – suttaṃ, geyyaṃ, veyyākaraṇaṃ, gāthaṃ, udānaṃ, itivuttakaṃ, jātakaṃ, abbhutadhammaṃ, vedallaṃ.</i>	In the same way, there is the case where some clansmen study the Dhamma...
<i>Te taṃ dhammaṃ pariyāpuṇitvā tesaṃ dhammānaṃ paññāya atthaṃ upaparikkhanti.</i>	Having studied the Dhamma, they ascertain the meaning of those Dhammas with their discernment.
<i>Tesaṃ te dhammā paññāya atthaṃ upaparikkhataṃ nijjhānaṃ khamanti.</i>	Having ascertained the meaning of those Dhammas with their discernment, they come to an agreement through pondering.
<i>Te na ceva upārambhānisaṃsā dhammaṃ pariyāpuṇanti, na itivādapamokkhānisaṃsā ca.</i>	They don't study the Dhamma either for attacking others or for defending themselves in debate.

<i>Yassa catthāya dhammaṃ pariyāpuṇanti, tañcassa atthaṃ anubhonti.</i>	They reach the goal for which people study the Dhamma.
<i>Tesaṃ te dhammā suggahitā dīgharattaṃ atthāya hitāya sukhāya saṃvattanti.</i>	Their right grasp of those Dhammas will lead to their long-term welfare & happiness.
<i>Taṃ kissa hetu?</i>	Why is that?
<i>Suggahitattā, bhikkhave, dhammānaṃ.</i>	Because of the right-graspedness of the Dhammas.
<i>Tasmātiha, bhikkhave, yassa me bhāsitaṃ atthaṃ ājāneyyātha, tathā naṃ dhāreyyātha.</i>	"Therefore, monks, when you understand the meaning of any statement of mine, that is how you should remember it.
<i>Yassa ca pana me bhāsitaṃ atthaṃ na ājāneyyātha, ahaṃ vo tattha paṭipucchitabbo, ye vā panāssu viyattā bhikkhū.</i>	But when you don't understand the meaning of any statement of mine, then right there you should cross-question me or the experienced monks.

In the story of Dhammapada verse no.47 we learn that the warrior Viḍūḍabha (or Viṭaṭūbha) slayed a large number of descendants of the Sakyan lineage, the lineage of the Buddha Gotama Himself. The Buddha however explained, that those who were slayed were slayed as the result of their *kamma*. Because all were just receiving the punishment for their previous *kamma*, it is not appropriate to call this as the "communal kamma", at least not in the sense I would like to explain it here.

Another such stories abound, where a group of people committed a bad deed in the past and during the life of the Buddha suffered the punishment together. Famous examples would be the story of Dhammapada verse no.21-23, where Sāmāvatī, the queen of king Udena, suffered incarceration and burning to death together with her retinue of five-hundred maidens by the evil co-queen Māgaṇḍiyā. Māgaṇḍiyā's five-hundred (real and pretended) relatives thereafter suffered torture and death by the angry king Udena. I didn't find the information on the previous *kamma* which lead to that massacre.

Yet another case of a crowd suffering the same fate for the same *kamma* are a number of monks. In a previous life they imprisoned an animal for seven days, and as the consequence they were imprisoned in a cave for seven days as well. A large boulder closed the cave itself and it was not possible to remove it even by the force of the villagers. After seven days the boulder opened itself. This is the story of Dhammapada verse no.127.

So until now I have shown stories where each person suffered their own bad kamma, nothing particularly surprising. There are however stories, where a person with powerful kamma, regardless whether good or bad, can affect the well-being of others. Let's look at the story of ven. Losakatissa in *Jātaka no.41 (5. Atthakāmaṃavaggo – 1. Losakajātakaṃvaṇṇanā)*.³

³ The translation that follows is copy-pasted from "*The Jātaka or Stories from the Buddha's Former Births*", E.B. Cowell, Cambridge University Press, London, 1895; pp.105-107.

"This story was told by the Master while at Jetavana, about the Elder Losaka Tissa. 'Who,' you ask, 'was this Elder Losaka Tissa?' Well; his father was a fisherman in Kosala, and he was the bane of his family; and, when a Brother, never had anything given to him. His previous existence ended, he had been conceived by a certain fisherman's wife in a fishing-village of a thousand families in Kosala. And on the day he was conceived all those thousand families, net in hand, went fishing in river and pool but failed to catch one single fish; and the like bad fortune dogged them from that day forward. Also, before his birth, the village was destroyed seven times by fire, and visited seven times by the king's vengeance. So in time it came to pass that the people fell into a wretched plight. Reflecting that such had not been their lot in former days, but that now they were going to rack and ruin, they concluded that there must be some breeder of misfortune among them, and resolved to divide into two bands. This they did; and there were then two bauds of five hundred families each. Thenceforward, ruin dogged the band which included the parents of the future Losaka, whilst the other five hundred families thrived apace. So the former resolved to go on halving their numbers, and did so, until this one family was parted from all the rest. Then they knew that the breeder of misfortune was in that family, and with blows drove them away. [235] With difficulty could his mother get a livelihood; but, when her time was come, she gave birth to her son in a certain place. (He that is born into his last existence cannot be killed. For like a lamp within ajar, even so securely within his breast burns the flame of his destiny to become an Arahant.) The mother took care of the child till he could run about, and when he could run about then she put a potsherd in his hands, and, bidding him go into a house to beg, ran away. Thenceforward, the solitary child used to beg his food thereabouts and sleep where he could. He was unwashed and unkempt, and made a living after the fashion of a mud-eating goblin.

When he was seven years old, he was picking up and eating, like a crow, lump by lump, any rice he could find outside a house door where they flung away the rinsings of the rice-pots. Sariputta, Captain of the Faith, going into Savatthi on his round for alms, noticed the child, and, wondering what village the hapless creature came from, was filled with love for him and called out "Come here." The child came, bowed to the Elder, and stood before him. Then said Sariputta, "What village do you belong to, and where are your parents?" "I am destitute, sir," said the child; "for my parents said they were tired out, and so forsook me, and went away." "Would you like to become a Brother?" "Indeed, I should, sir; but who would receive a poor wretch like me into the Order?" "I will." "Then, pray let me become a Brother."

The Elder gave the child a meal and took him to the monastery, washed him with his own hands, and admitted him a Novice first and a full Brother afterwards, when he was old enough. In his old age he was known as Elder Losaka Tissa; he was always unlucky, and but little was given to him. The story goes that, no matter how lavish the charity, he never got enough to eat, but only just enough to keep himself alive. A single ladle of rice seemed to fill his alms-bowl to the brim, so that the charitable thought his bowl was full and bestowed the rest of their rice on the next. When rice was being put into his bowl, it is said that the rice in the giver's dish used to vanish away. And so with every kind of food. Even when, as time went by, he had developed Discernment and so won the highest Fruit which is Arahantship, he still got but little.

In the fullness of time, when the materials which determined his separate existence" were outworn, the day came for him to pass away. And the Captain of the Faith, as he meditated, had knowledge of this, and thought to himself, 'Losaka Tissa will pass away to-day; and to-day at any rate I will see that he has enough to eat.' So he took the Elder and came to Savatthi for alms. But, because Losaka was with him, it was all in vain that Sariputta held out his hand for alms in populous Savatthi; not so much as a bow was vouchsafed him. So he bade the Elder go back and seat himself in the sitting-hall of the Monastery, and collected food

which he sent with a message [236] that it was to be given to Losaka. Those to whom he gave it took the food and went their way, but, forgetting all about Losaka, ate it themselves. So when Sariputta rose up, and was entering the monastery, Losaka came to him and saluted him. Sariputta stopped, and turning round said, "Well, did you get the food, brother?" "I shall, no doubt, get it in good time," said the Elder.

Sariputta was greatly troubled, and looked to see what hour it was. But noon was passed. "Stay here, Brother," said Sariputta; "and do not move"; and he made Losaka Tissa sit down in the sitting-hall, and set out for the palace of the king of Kosala. The king bade his bowl be taken, and saying that it was past noon and therefore not the time to eat rice, ordered his bowl to be filled with the four sweet kinds of food. With this he returned, and stood before him, bowl in hand, bidding the sage eat. But the Elder was ashamed, because of the reverence he had towards Sariputta, and would not eat. "Come, brother Tissa," said Sariputta, "'tis I must stand with the bowl ; sit you down and eat. If the bowl left my hand, everything in it would vanish away." So the venerable Elder Losaka Tissa ate the sweets, whilst the exalted Captain of the Faith stood holding the bowl ; and thanks to the latter's merits and efficacy the food did not vanish. So the Elder Losaka Tissa ate as much as he wanted and was satisfied, and that selfsame day passed away by that death whereby existence ceases for ever."

The reason for such suffering was, that when in a previous life he was visited by an Arahant, out of jealousy that people like to support the Arahant very much, he made arrangements so that the Arahant would not get any food next day. This misdeed led him to hell for hundreds of thousands of years, then to many lives as a famished ogre, then as a famished dog, then as a beggar.

In the ancient times, it was the custom that if a boat or a ship stopped on a way, in the middle of a sea or an ocean, it was believed that this was caused by a person with bad kamma, and that others have to suffer because of that person. Pieces of grass of different lengths would then be distributed to the crew and those with the shortest/longest piece would be deemed to cause the disaster. It would be done three times to make sure that what is strange is really strange. See this example from the story for Dhammapada verse no.127:⁴

"A second party of monks set out to pay the Teacher a visit and embarked in a ship. When the ship reached mid-ocean, it stopped and stood stock-still. "There must be a Jonah on board," said the passengers, and cast lots. Now the captain had his wife on board, and she was a young woman in the bloom of youth, exceedingly beautiful and fair to see. When, therefore, they cast lots for the first time and the lot fell upon the captain's wife, they said, "Cast lots again."

So they cast lots the second and the third time, and three times in succession the lot fell upon the captain's wife. Thereupon the passengers went to the captain, looked him straight in the face, and asked him, "What about it, master?" The captain replied, "It is not right to sacrifice the lives of all on board for the sake of this lone woman; throw her overboard." So they seized the woman and started to throw her overboard. All of a sudden, terrified with the fear of death, she let out a loud scream. When the captain heard her scream, he said, "There is no sense in allowing her jewels to go down with her; remove her jewels, every one, wrap her in a piece of cloth, and then throw her overboard into the sea. But I shall not have the heart to witness

⁴ This text is copy-pasted from "*Buddhist Legends*"; E.W. Burlingame (the version proofread by Anandajoti Bhikkhu), Harwards University Press, Cambridge, 2015 (original from 1921); pp.303,305-6.

her death-struggle on the surface of the water. Therefore, in order to make sure that I shall not see her, tie a jar of sand about her neck in this fashion and then throw her overboard." They did as the captain told them to. The moment she struck the water, fishes and tortoises swam up and tore her limb from limb. ...

"As for that woman, monks, she too experienced identically the same form of suffering she once inflicted upon another. For in times long past that woman was the wife of a certain householder of Benāres. She used to do with her own hand all of the household duties, such as fetching water, pounding rice, and cooking. And she had a certain dog that used to sit watching her as she performed her duties within the house; and whenever she went to the field to gather rice, or whenever she went to the forest to pick up firewood and leaves, that dog always went with her. One day some young men, seeing her with her dog, said jestingly, 'Ah! here is a hunter come out with a dog; to-day we shall have some meat to eat!' Annoyed by their jesting, the woman beat the dog with sticks and stones and clods of earth, and chased him away. The dog, however, ran back only a little way and then turned around and began to follow her again.

(It appears that in his third previous existence that dog had been her husband, and therefore it was impossible that he should ever lose his affection for her. In the revolution of being which has no conceivable beginning, there is no one who has not at some time or other been the wife or husband of somebody else. Of course, in states of existence not far removed, the affection that persists for relatives is exceedingly strong; {3.42} and this is the reason why that dog simply could not leave his mistress.)

"The woman was in a great rage when she reached her husband's field. After she had gathered what rice she needed, she picked up a rope, put it in the fold of her dress, and started back home. All this time that dog was following in her footsteps. After the woman had given her husband his meal of rice-porridge, she took an empty water-pot in her hand and started off for a certain water- pool. Having filled the vessel with sand, she looked about her, when all of a sudden she heard the dog bark close by. Immediately the dog ran up to her, wagging his tail and thinking to himself, 'It is a long time since I have had a pleasant word from her to-day.' The woman seized the dog firmly by the neck, fastened one end of the rope to the water-vessel and the other to the dog's neck, and then started the vessel rolling down the slope into the water. The dog was dragged along by the water-vessel, fell into the water and died then and there. Through the ripening of that evil deed that woman suffered torment for a long period of time in Hell; and thereafter, because the fruit of that evil deed was not yet exhausted, in a hundred successive existences a jar of sand was tied to her neck, she was thrown into the water, and in this manner suffered death."

In the same way as ven. Losakatissa brought misfortune to the community around him and the lady to the crew on the ship, ven. Sīvalī brought fortune. It would be interesting to know what would happen if ven. Losakatissa and ven. Sīvalī lived together.⁵

"After the terminal festival (pavāraṇā) the Elder Sāriputta again requested the Teacher to permit him to go to his brother. The Teacher said, "We too will go, Sāriputta," and set out with five hundred monks. When they had gone a little way, the Elder Ānanda, standing at a fork in the road, said to the Teacher, "Reverend Sir, there are two roads to the place where Revata resides: one is protected and is sixty leagues long and men live thereon; the other is a direct route, thirty leagues long, infested by evil spirits; which one

⁵ This portion of the text and the portion below were copy-pasted from "Buddhist Legends", E.W. Burlingame (the version proofread by Anandajoti Bhikkhu), Harwards University Press, Cambridge, 2015 (original from 1921); pp.223-224,226-227. (Slightly edited by me.)

shall we take?" "Well, Ānanda, did Sīvali accompany us?" "Yes, Reverend Sir." "If Sīvali is with us, take the direct route by all means." We are told that the Teacher did not say, "I will see to it that you are provided with broth and rice; take the short route," because he knew within himself, "This is the place where each of these monks will receive gifts that are the fruit of a work of merit;" therefore he said, "If Sīvali is with us, take the direct route."

As soon as the Teacher set foot on that road, the forest-deities, thinking to themselves, "We will do honor to the noble Elder Sīvali," erected rest-houses a league apart, all along the route; and permitting the monks to go no farther than a league, they rose early in the morning, {2.193} and taking heavenly broth, rice, and other provisions, they went about asking, "Where is the noble Elder Sīvali seated?" The Elder presented to the Congregation of Monks presided over by the Buddha the alms they brought him. Thus the Teacher, together with his retinue, went a long and difficult journey of thirty leagues, enjoying the fruit of the merit acquired by one Elder, Sīvali.

As soon as the Elder Revata learned that the Teacher was approaching, he created by magic a Perfumed Chamber for the Exalted One, and likewise for the monks five hundred pinnaced residences, five hundred covered walks, and five hundred night-quarters and day-quarters. The Teacher spent an entire month there as his guest, enjoying during his stay the fruit of the merit of a single Elder, Sīvali."

The great merit of ven. Sīvali is explained thus:

"Now it happened that a certain countryman, going to see the village headman, caught sight of a honeycomb on the branch of a tree by the side of the road. Driving the flies away, he cut off the branch and taking honeycomb, branch and stick, he entered the city, intending [29.215] to give it to the village headman. One of the men who had been sent out to seek fresh honey saw him and asked him, "Sir, is that honey for sale?" "No, master, it is not for sale." "Never mind, take this penny and give me the honey." The countryman thought to himself, "This honeycomb is not worth even a farthing, but this man offers me a penny for it. I suppose he has a great many pennies; I had best raise the price." So he replied, "I will not give it to you for that." "Well then, take twopence." "I will not give it to you for so little as twopence." The countryman continued to raise the price until finally the man offered him a thousand pieces of money, whereupon he let him have the honey.

Then he said to the man, "Are you crazy, or have you no way of spending your money? This honey isn't worth a farthing, but you offer me a thousand pieces of money for it; what is the explanation of this?" "That is perfectly true, sir; but I have some use for this honey and I will tell you what it is." "What is it, master?" "We have prepared bounteous offerings for the Buddha Vipassī and his retinue of sixty-eight thousand monks, but we have no fresh honey; that is why I want it." "If that is the case, I will not sell it for a price; if I may receive the merit of the offering, I will give it to you." When the man returned and related the incident to the citizens, the citizens, impressed with the firm faith of the giver, assented, saying, "Good! good! let him receive the merit of the offering."⁶

The fact that we might encounter somebody with bad kamma is inevitable. The fact that we ourselves can train in generosity, morality, and meditation is however well known. It is therefore essential, that we emphasize our good deeds and progress in *dāna* (generosity), *sīla* (morality, ethics) and *bhāvanā* (meditation) as much as we can.

⁶ In Sri Lanka it is believed that ven. Sīvali was so fortunate because he, as a poor man in a previous life, saw a hungry dog, and vomitted the food he just ate so that the dog could eat the vomit. Unfortunately, I cannot find Pāli reference to that story.

2. Dealing with Past Evil Deeds

<i>SN 4.8.8. Sarikhadhama Sutta</i>	Translation by ven. Bhikkhu Bodhi ⁷
"Idha, gāmaṇi, ekacco satthā evaṃvādī hoti evaṃdiṭṭhi [evaṃdiṭṭhī (ka.)] –	"Here, headman, some teacher holds such a doctrine and view as this:
'yo koci pāṇamatipāteti, sabbo so āpāyiko nerayiko, yo koci adinnaṃ ādiyati, sabbo so āpāyiko nerayiko, yo koci kāmesu micchā carati, sabbo so āpāyiko nerayiko, yo koci musā bhaṇati, sabbo so āpāyiko nerayiko'ti.	'Anyone at all who destroys life ... who takes what is not given ... who engages in sexual misconduct ... who speaks falsehood is bound for a state of misery, is bound for hell.'
Tasmiṃ kho pana, gāmaṇi, satthari sāvako abhippasanno hoti.	Then a disciple has full confidence in that teacher.
Tassa evaṃ hoti – 'mayhaṃ kho satthā evaṃvādī evaṃdiṭṭhi – yo koci pāṇamatipāteti, sabbo so āpāyiko nerayikoti.	It occurs to him: 'My teacher holds such a doctrine and view as this: "Anyone at all who destroys life is bound for a state of misery, bound for hell."
Atthi kho pana mayā pāṇo atipātito, ahampamhi āpāyiko nerayikoti diṭṭhiṃ paṭilabhati.	Now I have destroyed life, so I too am bound for a state of misery, bound for hell.'
Taṃ, gāmaṇi, vācaṃ appahāya taṃ cittaṃ appahāya taṃ diṭṭhiṃ appaṇissajjitvā yathābhataṃ nikkhitto evaṃ niraye.	Thus he acquires such a view. If he does not abandon that assertion and that state of mind, and if he does not relinquish that view, then according to his deserts he will be, as it were, dropped off in hell.
"Idha pana, gāmaṇi, tathāgato loke uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānaṃ buddho bhagavā.	"But here, headman, a Tathāgata arises in the world, an arahant, perfectly enlightened, accomplished in true knowledge and conduct, fortunate, knower of the world, unsurpassed leader of persons to be tamed, teacher of devas and humans, the Enlightened One, the Blessed One.
So anekapariyāyena pāṇātipātaṃ garahati vigarahati, 'pāṇātipātā viramathā'ti cāha.	In many ways he criticizes and censures the destruction of life, and he says: 'Abstain from the destruction of life.'

⁷ "The Connected Discourses of the Buddha", Bhikkhu Bodhi, Wisdom Publications, Boston, 2000; pp.1341-1342. (I have made minor additions to the translation in order to keep the translation exact.)

Adinnādānaṃ garahati vigarahati, 'adinnādānā viramathā'ti cāha.	He criticizes and censures the taking of what is not given, and he says: 'Abstain from taking what is not given.'
Kāmesumicchācārāṃ garahati, vigarahati 'kāmesumicchācārā viramathā'ti cāha.	He criticizes and censures sexual misconduct, and he says: 'Abstain from sexual misconduct.'
Musāvādaṃ garahati vigarahati 'musāvādā viramathā'ti cāha.	He criticizes and censures false speech, and he says: 'Abstain from false speech.'
Tasmiṃ kho pana, gāmaṇi, satthari sāvako abhippasanno hoti.	"Then a disciple has full confidence in that teacher.
So iti paṭisañcikkhati – 'bhagavā kho anekapariyāyena pāṇātipātāṃ garahati vigarahati, pāṇātipātā viramathā'ti cāha.	He reflects thus: 'In many ways the Blessed One criticizes and censures the destruction of life, and he says: "Abstain from the destruction of life."
Atthi kho pana mayā pāṇo atipātito yāvatako vā tāvatako vā.	Now I have destroyed life to such and such an extent.
Yo kho pana mayā pāṇo atipātito yāvatako vā tāvatako vā, taṃ na suṭṭhu, taṃ na sādhu.	Such and such a living being was destroyed by me. That wasn't proper; that wasn't good.
Ahañceva [ahañce (?)] kho pana tappaccayā vipaṭṭisārī assaṃ.	But though I feel regret over this, that evil deed of mine cannot be undone.'
Na metaṃ pāpaṃ kammaṃ [pāpakammaṃ (syā. kaṃ. pī. ka.)] akataṃ bhavissatī'ti.	Having reflected thus, he abandons the destruction of life and he abstains from the destruction of life in the future.
So iti paṭisañkhāya tañceva pāṇātipātāṃ pajahati.	Thus there comes about the abandoning of that evil deed;
Āyatiñca pāṇātipātā paṭivirato hoti.	And there is also abandoning of destruction of life.
Evametassa pāpassa kammaṃ pahānaṃ hoti.	Thus there comes about the transcending of that evil deed.
Evametassa pāpassa kammaṃ samatikkamo hoti.	Thus there comes the complete surpassing of that evil deed.

May all beings be happy and healthy ☺

monk Saraṇa